

The Inquirer.

A Weekly Journal of Liberal Religious Life and Thought.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3506.
NEW SERIES, No. 610.]

LONDON, SATURDAY, SEPTEMBER 4, 1909.

[ONE PENNY.

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Woman."

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"The Condition of England."

"Second Sight and Poetic Vision," by
Prof. FRANK GRANGER, Litt.D.

AUGUST 14—

"The Power of Personality in the
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"Afforestation and Unemployment," by
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 5.

LONDON.

Acton, Creffield-road, 11.15, Mr. T. J. HOOPER; 7, Mr. S. C. PRIOR.
 Berrymondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. J. PAGE HOPPS.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIS, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. J. ARTHUR PEARSON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. DAVID DAVIS.
 Ilford, High-road, 11, Rev. B. C. CONSTABLE and Mr. BARNES. Opposite Ilford Station, 7, Rev. DELTA EVANS and Rev. B. C. CONSTABLE (Van Mission).
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W. No Morning Service; 7, Mr. A. S. COOPER.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Little Portland-street Chapel. Closed. The Services will be resumed on Sunday, September 12, at University Hall, Gordon Square, W.C.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Arondale-road, 11, Mr. J. W. GALE; 6.30, Mr. H. G. CHANCELLOR.
 Richmond, Free Church, Ormond-road, 11.15, Rev. T. E. M. EDWARDS.
 Stoke Newington Green, 11.15.
 Stratford Unitarian Church, 11, P.S.M., Mr. CHARLES READ; 6.30, Mr. P. W. STANGER.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Collegiate Hall, Worple-road, 7, Mr. W. RUSSELL.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near the Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. H. W. PERRIS.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50. No service.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. JOHN WARD.

HARROGATE, Dawson's Rooms, St. Mary's Walk, 6.30, Rev. W. R. SHANES, "God is a Spirit."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. H. M. LIVENS.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. Dr. SOUTHWORTH, of Meadville, U.S.A.
 LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. M. WATKINS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Channing Hall, 11 and 6.30, Rev. Rev. J. WALTER COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. FREDERIC ALLEN.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 6.30, Rev. H. W. HAWKES.

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BIRTHS.

HARRIS.—On August 21, at Hillside, Payette, Idaho, U.S.A., the wife of Michael Harris, of a daughter.

TAYLOR.—On August 31, at Holly-hill, Lostock, Bolton, to Mr. and Mrs. Edgar M. Taylor, a son.

TOPPING.—On August 29, at Albert House, Oldbury, to William George and Muriel Coats Topping, a daughter.

MARRIAGES.

BOND—HANKINSON.—On September 1, at Kingswood Chapel, near Birmingham, by the Rev. F. Hankinson, John Bond, of Southport, to Margaret, daughter of John Hankinson, of Alvechurch.

SKEMP—CLARKSON.—On August 26, at Trinity Presbyterian Church, Barrow-in-Furness, by the Rev. W. Hay, M.A., B.D., assisted by the father of the bridegroom, Arthur Rowland, younger son of the Rev. T. R. Skemp, Minister, Church of the Saviour, Southampton, to Jessie Dewrance, younger daughter of James Clarkson, Esq., J.P., of Barrow-in-Furness.

DEATH.

MARSHALL.—On August 25, at 10, East Southernhay, Exeter, age 45, Henry Thomas Lethbridge Marshall, younger son of the Rev. T. L. Marshall, formerly of St. John's College, Cambridge, and the Middle Temple, Barrister-at-Law, and subsequently District Commissioner at Epie and Leckie, Lagos, West Africa. R.I.P.

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THE INQUIRER.

A Weekly Journal of Liberal Religious Life and Thought.

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NOTES OF THE WEEK.

THE time of Parliament during the past week has been occupied chiefly with important social legislation. Mr. Burns' Housing and Town Planning Bill, which was discussed in detail in Grand Committee last year, was passed rapidly through the remainder of the Committee stage on Tuesday night. Opinion has ripened very rapidly in regard to the necessity of public control over building schemes, especially in undeveloped areas adjacent to large towns, in the interests alike of health and of the general pleasantness of life. From the purely financial point of view it is much better to prevent the evils of overcrowding and bad sanitation than to attempt to cure them later on at an enormous public cost.

* * *

STILL more significant of a change in public opinion was the debate in the House of Lords on the Trade Boards Bill, on Monday, when the second reading was carried without a division. The novel principle of regulating wages by law in certain scheduled trades, where sweating is rife, was accepted on the ground that it was dealing with people who cannot help themselves. Incidentally, Lord Lansdowne expressed his approval of trade unions and his desire for their extension to weak and unorganised trades, which should be encouraged to combine for their own protection. He likewise spoke with satisfaction of the admission on the part of the Government "that what is more important than the mere volume of our trade and the profits made by our traders is that those employed should receive reasonable remuneration for their labour, that they should obtain regular employment, and that they should follow that employment under sound and sanitary conditions."

* * *

THE Bishop of Birmingham has followed the instincts of a true spiritual wisdom, for which English Christianity will be truly grateful to him, in the public withdrawal of the threatened prosecution of Canon Hensley Henson in the Court of Arches, for disregarding his inhibition on March 31 last. The following letters have been sent to the Press :—

"Bishop's Croft, Birmingham,
August 23, 1909.

"MY DEAR HENSON,—I see that you are home again; and I see also that you have made some allusion to probable action on my part with regard to what occurred just

before Easter when you left England. It was undoubtedly my intention then to proceed against you in the Court of Arches for what was, in my opinion, a serious violation of a fundamental principle of our Church administration; and accordingly immediately after Easter I consulted lawyers, and I was assured by them that my suit should be successful. But time has passed; and I find that I cannot bring myself to believe that it is my duty to revive the matter. I am writing, therefore, simply to tell you that I have let the matter drop, and am going to do nothing more.—Yours, &c.,

"C. BIRMINGHAM."

Canon Henson has replied as follows :—

"17, Dean's-yard, August 24, 1909.

"MY DEAR BISHOP,—I have to thank you for your letter announcing to me your decision to take no further steps in connection with the episode in Birmingham last March. In view of the important public interests which appeared to me to be at stake, and which alone determined my action, I think you will allow that I may fairly request you to communicate your decision to the Press, so that the public may understand that the incident is at an end, and I may be restored to a normal condition instead of being supposed to be under the Damocles' sword of prosecution. On personal grounds I do not think that I need refrain from saying that I am glad not to have the prospect of fighting you in the Courts. Deeply as I differ from your ecclesiastical policy, I have never at any time felt for you personally any other feelings than those of affection; and in the future, wherein I see a vista of widening conflict between us on the arena of public discussion, I cannot imagine myself having any other feelings towards you. It is the pathos or the tragedy of the world that one's public duty so rarely coincides with one's personal inclinations. Our American experiences were most interesting. The Yellowstone and the Rockies are indeed marvellous. I am glad to have seen it all.—Yours ever,

"H. HENSLEY HENSON."

* * *

THIS closes an unfortunate incident, but without deciding the question of Christian principle and ecclesiastical expediency which was at issue. The letter of the Bishop of Birmingham will make it difficult for any other bishop to prosecute in similar circumstances. It amounts to a tacit admission that in matters of this kind public opinion is not on the side of a

strict enforcement of law or tradition, whichever it may be, and will not tolerate any revival of the theory of an incumbent's territorial rights in the preaching of the Gospel with legal penalties for their infringement. The *Morning Post* in its comments on the case, strongly hostile to Canon Henson, practically reduces it to a question of good manners, which will keep a man from doing irritating and objectionable things. We agree that this is a rule which holds good over a very wide field, but it ignores the possibility of conceding too much for the sake of peace. Clearly this is what Canon Henson felt that he would be doing if he had allowed his liberty of action in the interests of Christian fellowship to be controlled by pedantic objections of very doubtful validity.

* * *

THE Rev. R. J. Campbell has addressed an interesting letter of encouragement and advice to the members of the Progressive League, which appears in full in the *Christian Commonwealth* of Wednesday. He sounds a note of warning in two directions, lest enthusiasm for social service should tend to take the place of religion, or intellectual interest in questions of thought interfere with spiritual experience and the simple beauty of the Christian character. "We are a religious organisation," he writes, "and as such we shall succeed or fail; as such we shall be judged. I am not sure that all our members realise this—though most of them undoubtedly do—and there is danger that in some cases social enthusiasm may crowd out religious interest. Do not let us fall into this blunder, which is just as bad in its way as religious sentimentality divorced from brotherly service of our kind would be, and too often has been in the past. Heaven knows we do not need another society to teach economics, but we certainly do need one to provide religious fellowship for liberal Christians, and that is the first mission of the Progressive League."

* * *

MR. CAMPBELL'S warning against the dangers of a taste for disputation is, perhaps, even more needed by liberal Christians owing to an element of intellectual revolt inseparable from their present position. "Our League was born of controversy, but that is no reason why we should in any way encourage the controversial spirit. Though so much of doctrinal controversy has centred round my name, it has never been congenial to my temperament, and was none of my seeking. It is natural,

perhaps, in the early days of a society like ours, that our members should be desirous of informing themselves concerning the intellectual issues involved in our presentation of the Christian faith as compared with that of so-called orthodoxy. Indeed, this work has not yet been done as it should be done, and no small part of the task before us as years go on will be that of providing good popular literature on various aspects of our religious and philosophical position, together with good well-equipped speakers to expound it. But if all this were done to-morrow, and done so thoroughly that there were no gaps left to be filled, we might still be spiritually poor and weak. A very slender intellectual equipment is quite consistent with a highly developed spiritual experience, and, conversely, a profound and accurate fund of theological knowledge may leave its possessor a stranger to the deep things of God."

* * *

"WHY should it be thought," he continues, in a kindling passage, which we commend most heartily to the attention of our readers, "that evangelical fervour is consistent only with a narrow theology? On the contrary, emancipation from the intellectual absurdities and moral difficulties of dogmatic Christianity should conduce to greater, not less, liberty of devotional expression. Most orthodox people are far kinder than their creed, and, though they seldom suspect it, their spirituality has little dependence upon their formal belief. Theologies change and pass, but the soul's apprehension of God is much the same in all ages and under various modes of intellectual statement; the Progressive League is not going to improve on Christian character as it has already been seen at its best; its work, I hope, will rather be to give to Christian experience a simpler and clearer intellectual expression than Christian confessions of faith have commonly permitted to it hitherto. How delightful it would be if we could bring our orthodox brethren to see that our spiritual quality is much the same as their own, though we do not associate it with forms of belief which the modern mind repudiates, and which, strictly speaking, are in conflict with the moral sense. Truly, this would be a great thing, and we must not neglect it, as we assuredly shall if we spend our time in discussing propositions rather than pressing into the holy place. To sum up:—The first work of the League is to provide spiritual fellowship for liberal Christians, and this implies doing our utmost to promote the spiritual growth of our members and of our movement as a whole. Social service, of whatever kind, should be the outcome of this; it cannot rightly take precedence of it, for that would be putting the cart before the horse. Neither is intellectual freedom from the bondage of dogma an end in itself; it should be sought as a means to an end, the development of the spiritual man. Though spiritual experience cannot be separated from intellectual statement, it is not the same thing; no small part of the work of the League should be to show this, and therefore help to reveal more clearly the deeper unity of Christendom."

* * * Next week Professor Muirhead will contribute an important article on "Religious Teaching in Schools."

EDITORIAL ARTICLES.

A SIMPLIFIED RELIGION.

PROFESSOR WILLIAM JAMES has told us that "as a rule we disbelieve all facts and theories for which we have no use." These words of the most practical of our philosophers are a plain and forcible indictment of the fondness of the ecclesiastical mind for theological lumber. They describe exactly the attitude of a growing number of men towards the vast edifices of dogma and speculation, which have been built up around religion in the past. These systems and theories have not gone down before the assaults of criticism in order to make room for other competitors in the same field. They have crumbled into decay at the more fatal touch of neglect. Every year it is more difficult to find men, outside the ranks of the clergy, who will discuss the Athanasian Creed or the Christology of the fourth and fifth centuries with any show of enthusiasm, just because these subjects are no longer living issues of thought. They have no practical influence over feeling and conduct, and so they do not interest us, as everything in religion that really touches men closely does interest them. We have not laboriously disproved them; they have simply dropped away from us because we have no use for them. For us they are no longer part of the truth of life.

If it is ever our fate to spend a rainy day in an old library we may be brought into chance companionship with a volume of sermons of a hundred or more years ago, and be prompted by curiosity to read. What is it that strikes us most? Perhaps at first it is the long rounded periods, and the sober stateliness of the eighteenth century style. Here and there the heart of the old preacher warms to his theme, and our feeling vibrates to his simple message of mercy and love. But for the most part it seems very distant from our life and the things for which we care. It is full of technical terms which have ceased long ago to be the instruments of our thought. It contains a great deal of theology expressed in an almost unknown tongue. The writer thinks, apparently, that he knows the very mind of God, and is able to explain the whole scheme of the universe. We wonder how any one could venture to speak with such placid and positive assurance about the deepest of all mysteries. What to him was piety is to us presumption, a pretence at knowing things which pass beyond our understanding, and, to speak plainly, which do not greatly concern us. And so the volume goes back, unregretted, to the kindly dust of the top shelf.

We believe that the experience, which we have described in this simple illustra-

tion, is a very common one, and is typical of a growing demand for a simplified religion. If there is still some feeling akin to shame in confessing this openly, it is due to an inherited dread of the theological battalions and their powers of denunciation, or to the ingrained habit of thinking that a refusal to believe or even a suspense of judgment, where they command otherwise, merits the reproach of irreligion. But there is strong sanction for a confession of limited knowledge and a preference for the simple things of religious experience in the teaching of CHRIST, in the reserve of his language, and in his silence.

"We know in part" was the confession of ST. PAUL in one of the most glowing passages of religious confidence which he ever wrote. If we are sincere and humble with the wisdom of the Spirit we shall not try to say more, when we are confronted with many of the audacious explanations of the mystery of the Divine Nature or the secret ways of Providence, which have passed muster for religious knowledge. And why should it be otherwise? Why should we claim to understand beyond the limits which are imposed so clearly upon our experience? There is a side of the Divine Nature which touches our lives. There the light dwells for us. We feel His love in our hearts. We trace His goodness in the discipline of life. We see His grace and truth in the face of JESUS CHRIST. For the heart that loves and obeys this experimental knowledge of GOD grows ever larger and clearer. It is transformed day by day into the living content of religious experience, as life answers to His teaching and guidance. But there is also a side of the Divine Nature which is turned away from us. There are in GOD mysteries of being, which for us are mysteries of darkness and not of light. If we try to speak of them we are driven inevitably to the use of the negative predicates, beloved of the mediæval mystics; and that is only a rhetorical way of confessing our ignorance. Whatever may happen "when that which is perfect is come," for to-day and to-morrow it is clear that the need of religion is not for speculative excursions into the unknown, but for the truth which we can use.

We do not say this in order to discourage deep and earnest thinking or the spirit of intellectual adventure, though we think it is easy to exaggerate the value of these things for the religion of the plain man. Our concern is with the practical task of trying to extricate religion from some of its traditional entanglements in order that it may give its energies, unimpeded, to the things which chiefly matter. We may restate the argument from this practical point of view. It is clear that there are some things in religion, as we have inherited it, which are nearer than others to

the real needs of life. Thus it is of more importance for life that men should have a strong working faith in the love and goodness of God than that they should be able to explain the meaning of predestination, or solve the difficulties of Divine foreknowledge. It is of more practical concern that CHRIST should be a living presence in the heart than that men should agree upon any particular theory of his person. It matters more that love and sacrifice should be the fruit of Christianity in life, than that we should be able to explain how sacrifice may exist in the very being of God Himself. We do not undervalue the explanations when they are simple and sincere enough to be illuminating. It is a good thing that we should compare our belief with that of other men, and make it clear and intelligent, provided always that it is a question where something more than pretended knowledge is possible. But what matters, and what men will demand with increasing force from every form and variety of religious teaching, is that we should take the truths which stand close in to life, the truths which we can test by experience, the truths which can be used,—and set them up on high, and live in their light, and draw out all the richness of their meaning by the devoutness of our worship and the power of our faithfulness.

We plead, then, for a simplified religion, because we believe that much of the religious knowledge which we have inherited from the past has no relation to living thought and human need. It came into existence at a time when men were more confident in the claims they made to solve all mysteries than is likely to be the case again. And yet a large number of people is still of the opinion that it is a necessary part of religion, and many are troubled, and seem to be swelling the army of those who doubt and deny, when they cannot believe it or care much about it. A great deal of modern religious doubt is of this kind. It is not concerned with the heart of Christianity at all, with love and goodness and the character of CHRIST, but with the later theological addenda. It would bring relief to many anxious minds if they could see this clearly. The shining truths of the Gospel stand out against a shadowy background, which fades away into mystery. It is not for us, with our limited powers, to impose our explanations as a condition of religious fellowship. What we need is a simplified Christianity.

To simplify religion in this way is only to make it more intimate and searching in its appeal, because it will bring it closer to a living experience and to the real needs and emotions of the human heart. We know that when we say this we are running counter to the opinion of many earnest men, who are haunted by the vision of a world lapsing into paganism because it is forsaking their creed. They warn us that we are only weakening the power of religion, and

restricting its influence, when we relax the demands of dogma, or open the door to the Christian fellowship upon easier terms. We are content to abide the issue. As men cease to vex themselves with the riddles they can never solve and the theories which they cannot use, they will liberate their spiritual energies for the things which matter most for life and lie nearest to the burning core of religion. Only let them remember that if Christianity is simpler than they had dreamed, it must have in their lives the spiritual depth and the fragrant beauty, the wonder and the radiance, of all divinely simple things.

A WORD ABOUT THE CENSORSHIP.

We print in another column a letter from a correspondent who regrets the tone of our remarks last week concerning the censorship of plays. His criticism seems to us based on the assumption that the censorship as it exists at present is an admirable and necessary device for securing the purity of public morals, only he would like it to be a little stricter, while the movement for its abolition is being engineered by a small group of dramatists who are anxious to deal, without let or hindrance, with the unwholesome and unsavoury aspects of life. Such a statement of the case is, of course, to beg the whole question. It is by no means clear that an autocratic censorship, against which there can be no appeal, is consistent either with the public good or with the reasonable liberty to follow his craft which every man should be able to claim in a free country. No one can plead that writers like Mr. GALSWORTHY and Mr. GRANVILLE BARKER, not to mention more contentious names, have no serious and ennobling aims in the exercise of their art and their criticism of life. Whether they are right or wrong in rebelling against this one-man direction of the way in which they should write their plays, and the subjects with which it is legitimate to deal, their object is the entirely worthy one of making their art more fruitful for life. This, we think, should be assumed in any public discussion of the question.

It is, in our opinion, very difficult to arrive at any defence of things as they are, which will not provide an admirable and logically irresistible argument for the extension of the system to many other things, such as bold originality in art or heresy in religion, which offend average opinion. If any of our readers are interested in seeing how persuasively the case for such extension can be stated we commend to their notice the *jeu d'esprit* of Mr. GALSWORTHY, *A Justification of the Censorship of Plays*. "It is very true, indeed" (he is, of course, writing ironically), "that the vast majority of sermons, like the vast

majority of plays, are, and will always be, sufficiently harmonious with the feelings of the average citizen; for neither priest nor playwright have customarily any such outrageous gift of spiritual daring as might render them unsafe mentors of their fellows, and there is not wanting the deterrent of common sense to keep them in bounds. Yet it can hardly be denied that there spring up at times men—like JOHN WESLEY—of such incurable temperament as to be capable of abusing their freedom by the promulgation of doctrine divergent from the then accepted traditions of religion. Nor must it be forgotten that sermons, like plays, are addressed to a mixed audience of families, and that the spiritual teachings of a lifetime may be destroyed by ten minutes of uncensored pronouncement from a pulpit . . ." and so on. It is all excellent satire; but with a meaning, and a moral.

Our attitude is determined by the same reasons which make us cling to a free press as one of the bulwarks of liberty and progress, in spite of occasional prosecutions for sedition or indecency. But we are also concerned for the development of the contemporary drama into something more vital than it is at present, which will teach men, as Greek tragedy has done, to probe into the moral tragedies of life and open their eyes to the beauty and terror of the world. We think we can detect signs of a movement in this direction in some contemporary writing, and also of a very real danger that this movement may be hindered or defeated by existing arrangements in the interests of conventionality. Be this as it may, whatever form of control may be desirable, we cannot approve a method of censorship which gives its licence to the "risky" society play and forbids the *Œdipus Tyrannus* as "contrary to good manners, decorum, and the public peace." In the interest of morals we prefer strong and plain-spoken heresy to the veiled and corrupting innuendo.

LIFE, RELIGION & AFFAIRS.

THE SIMPLE LIFE.

THERE would seem to be, in the face of it, little connection between "the simple life" and a lengthy review of three books dealing with mysticism by the late Father Tyrrell, whose essays were the outcome of such a richly-stored and subtle mind that even the well-read modernist must sometimes lose himself in the abysses of thought which he so boldly sounded. Yet the futility of trying to disentangle and straighten out all the root-like instincts and emotions, all the mental and moral aspirations, all the physical necessities and spiritual intuitions which contribute to art, science, religion, and make up the wonderful complexus of civilisation, is

touched upon with force and directness by the author of "Medievalism" in the current *Quarterly*, and his words re-awaken many thoughts which have slept, if rather uneasily, in one's mind of late.

For it is in vain that we try to simplify our life and ideas, after we have entered upon the fuller consciousness which is the reward of all who have interests other than material, in an age like our own. It is not so much that "the world is too much with us," as that the whole universe and its processes of evolution are never out of our thoughts. The very daisy at our feet is no longer the unsophisticated pink-tipped flower which delighted us in the days of ignorance, but a wonderful piece of divine workmanship symbolising to the imagination the myriad suns that shine in space beyond the reach of mortal vision. Nothing, indeed, is easy to understand any more. Science bewilders us so much with its transcendent fairy tales that it is impossible to smite one's hand against a boulder without wondering whether its cold heart has vibrated in response; and if you eschew learning, and try to exhaust your energies in common acts of kindness and charity to your fellows, you are everlastingly reminded that you cannot even decide what shall be done with the loafer at the street-corner until you have studied to some purpose the social and economic, not to say the psychological, problems of the present time. In fact, our human aims and activities are momentarily becoming augmented and interrelated to such an extent, that the only way to save the mind from the wear and tear consequent upon a desperate attempt to unify and harmonise them all, is, it would seem, to retire to some remote corner of the world, as Thoreau retired to Walden Pond, and live like a solitary out of touch with the bustling, strenuous world. But then, is Nature herself so simple to any but the unlettered that we should think to free our mind of all complications by associating exclusively with her? Does not the calm radiance of the stars awaken a thousand fresh conjectures that baffle the clearest intellect? Are not the very laws of growth and sentience, which one has to study if one would definitely know anything about the wild-born flower in the hedgerow, inseparable from those which direct the evolution of man himself? And when, with a large disdain for the superfluities of furniture and decoration with which most people surround themselves, you have resolved to live in bare, whitewashed rooms, innocent of pictures, books, delicately-tinted china, and subtly-woven fabrics, are you sure that you have so cleared your mind of myth and legend, history and romance, of poetry and the drama, of music and religion, of all the more or less mingled ideas resulting from your personal experience, and suggesting ever new tracks of thought, that you can once again face "the immensities," and look towards the future, with the unclouded eyes of a child?

The simple life is, to be candid, except in a limited sense, a counsel of perfection, if not an absolute fallacy, for the majority of people. Those individuals with whose craving for it we can most readily sympathise, however, far from desiring the kind of existence which satisfies Mr.

Chesterton's contented cows, only yearn to get rid of the rubbishy trappings, customs, and conventions with which so many swathe and numb their souls, in order to be the more free in mind and spirit to enrich their lives with beauty. For if a man does not replace the too numerous water-colours which he clears from his wall (because he has become enamoured of "plain spaces") by more exquisite pictures of memory or the imagination, he had better re-hang those discarded drawings. There is a simplification of life, like that of the poor and illiterate toiler who has neither fancy, nor a love of learning, music, and art to solace his rare hours of leisure, which is scarcely to be desired by any sane person. Better, far better, than this the feverish existence of one who vainly seeks to reconcile all the conflicting emotions and interests of a varied personality, or of those who "attempt too much," as we say, and exhaust their nervous energy in heroic endeavours to help mankind by writing books, organising movements, exploring continents, editing journals, curing diseases, inventing machinery, or slaving for a political party. As a matter of fact, a passion for the simple life is not unlike the craze for asceticism which makes individuals of a certain temperament fly desperately to the cloister or the wilderness. Inasmuch as it signifies a return to less artificial habits, surroundings, and occupations than those which are dear to the people of fashion, it is a good thing; but if it is only the outcome of a disgust with the world because the latter does not minister daintily enough to an over-cultivated mind, it has a tendency to be harmful. In any case, the simplification of life (if that be not a contradiction in terms), cannot be achieved without danger of general impoverishment unless it is regarded as a means to an end—as a step in the direction of a fuller and more fruitful, consequently an increasingly complex existence.

"Life," says Father Tyrrell, is "a painful balancing of divers opposing tendencies and interests which may not be simplified by throwing out the recalcitrant elements," and what is needed to reduce this chaos to order is "the centralising power of the will." A sort of mental indigestion, or hysteria, may result as much "from a superabundance of matter to be unified as from a defect of the unifying effort," but it does not follow that the true equilibrium will be restored if one tries to empty one's brain, together with one's house, of its oddly-assorted treasures. Similarly, thinking men and women may be reduced to a state of confusion and *ennui* if they are forced to live a too stressful life, and keep in touch with too many phases of modern civilisation at once; but it is not certain that they would gain anything by abandoning the world altogether, and by cultivating serenity and happiness in the wilds. Repose of soul may be too dearly purchased at the expense of that sympathy with, and love for, humanity which can only be nourished by constant association with one's kind; and the "peace of the desert," so salutary if we only seek it from time to time for the purpose of recuperating our energies, will probably end in "spiritual stagnation and decay" if we insist on possessing it permanently.

THE SPIRIT OF MONTAIGNE.

ONE of the most beautiful letters ever written is that of J. R. Green, the historian, to Dean Stanley upon the occasion of the Dean's marriage. After recounting in the most grateful terms the gain which he had received from Stanley's lectures, Green concludes: "Carlyle helped me to work; above all Montaigne helped me to fairness." We all know the eager enthusiast ready to pass from one cause to another, and to burn the idols he has worshipped. Perhaps it is beyond the power of human nature to be just to those whom one has deserted. And yet this is a task which falls to many people. Newman, Gladstone, Disraeli, Manning, gave up their first opinions and rose to pre-eminence among those whose opinions they came to hold. J. R. Green came to Oxford a passionate high churchman. In his later days, he went to the other extreme. Of all these five men, Green was the only one who could fully enter into the minds of his old friends. *The Short History of the English People* has introduced many a reader to the power and majesty of the mediæval church, and has gained recruits for catholicism. Truly to depict a past with which one no longer sympathises is a great achievement. Such is the advantage of reading and liking Montaigne. Newman refers at least six times in his *Letters* to the Monophysites, but, alas, there is no entry in the index to the *Letters* under the name of Montaigne, who should have come next. I am afraid that the brilliant persiflage of Disraeli, which perplexed Mr. Gladstone, owed something to the humorous view of life which Montaigne expounds. Perhaps Disraeli carried about in his pocket one of the charming little volumes of Monsieur Coste's edition, and qualified his own knowledge of the world by the genial wisdom of the *châtelain* of Périgueux. The fame of Disraeli is growing, whereas, I fear, it is a hard labour, pious indeed, to maintain the high pitch of greatness reached by Mr. Gladstone. The world which judges a man by his clothes, makes its first judgment of a man's character, as it were, by his exterior behaviour. Disraeli, fortified by his study of Montaigne, treated of the most solemn topics in a lighthearted way, whereas his great rival could not shake off the rhetorician even when he was talking to a lady. The last generation took Disraeli at his own showing, and treated as a mountebank one of the most profound observers of human nature; one whose novels will help the historian of the last century, more than all the ocean of Mr. Gladstone's parliamentary orations.

To take a single example, nowhere in Mr. Gladstone's speeches, as far as my memory goes, has he treated the question of cooking. In passing and to remove suspicion of flippancy, we will take note of the fact that the inhabitants of Southern India are exchanging the flour ground in their own primitive mills for the products of more modern mills. The immediate consequence is that their teeth are at once degenerating from their previous good condition. Hence there is no need to apologise for the imposing figure of the great *chef* Leander in the sixth chapter of Disraeli's *Tancred*. The preparation of food was deemed worthy of notice in the *Pentateuch*, and Disraeli

was obeying the traditions of his mysterious race when he, too, dwelt with interest and delight upon what must always be a somewhat serious topic. No reader of Montaigne would be surprised at the figure of Leander. For Montaigne, in the last of his essays, is ready to discuss dieting and regimen with an enthusiasm which could scarcely be surpassed in this age of dyspeptics. After all, when Soyer improved the dieting of the hospitals of the British army, in the East, as well as the soldiers' rations before Sebastopol, he was as nobly engaged as most of the stuffy wisacres at home. This topic of cooking shall serve to bring home to us the practical turn of Montaigne. Mark Pattison says, in his valuable essay, that Montaigne carried into his library "not a mere rectitude of judgment about men and things, but a judgment which has been exercised and tempered by actual trials and collisions." Now, few things temper the judgment like the trials of the table. It was part of the wisdom of the early church to enjoin fasting. Yet even this is a controverted point. The evangelical party has of late years viewed fasting with suspicion; and to do everyone justice, the evangelical clergy in this as in so many other respects act up to their tenets. If they incline somewhat to the more generous extreme in this matter, the high churchman may be preferred as a judge of wine. It was this characteristic that saved Newman in the eyes of the *Saturday Review*. The *Saturday Review* of the day pronounced that for want of the Christian qualities that distinguished the *Saturday Review*, Cardinal Newman made shipwreck. "However," said the reviewer, "it will be always remembered to Newman's credit that he knew good wine, if he did not drink it." Thus it appears that men may be classified according to other methods than those of theological tests. And if we cannot always succeed in loving our neighbour, we may become interested in him which is the near neighbour of loving.

To know all is to pardon all. Montaigne set himself to learn as much as he could about human nature. "If I study 'tis for no other science," he declares, "than what treats of the knowledge of myself, and instructs me how to die and how to live well." One of the greatest testimonies to the moral value of the classics, is that Montaigne drew from them so much of his human wisdom. To be sure, his acquaintance with Greek was too slight for the appreciation of Plato. "Will the licence of the time excuse my sacrilegious boldness if I censure the dialogism of Plato himself as also dull and heavy, too much stifling the matter, and lament so much time lost, by a man who had so many better things to say, in so many long and needless preliminary interlocations?" Montaigne read his favourite Plutarch in a French translation. Hence it is mainly the Roman rather than the Greek ideal upon which he grafts the experience which he has gained as a child, a student, a courtier, a country squire. As a child he was brought into close contact with the neighbouring villagers. He was held at the font by persons of the lowest fortune in order to bind him rather to those who would have need of him, than to those of whom he might have need. And his father's purposes were realised

in the sympathy which to the last he felt for the lives of poor men. Each age and each station of life was read by him with a sympathy based upon knowledge and practical wisdom. And it is the quintessence of all this that he has distilled for us in these essays. Shakespeare read Montaigne in the version of Florio. The lovers of Shakespeare must content themselves with this single volume from the poet's library preserved for us in the British Museum. Of Montaigne's library, more than thirty volumes have been traced. Thirty to one may symbolise the proportion between the book learning of the two men. Montaigne draws himself, and in so doing portrays the world. Shakespeare portrays the world, and, for those who can read him, he draws his own picture. It is well for the partisan to steep himself in these two springs of inspiration, and so to cleanse off the marks which the turmoil of controversy is too apt to leave.

THE MIGRATIONS OF THE SALMON.

BY FELIX OSWALD, D.Sc.

To the inquirer into the mysterious ways of Nature, few problems are more alluring or more difficult of solution than the question of the migrations of animals. From the nature of the case the significance of the change of habitat on the part of fishes from fresh water to salt water and *vice versa* presents even greater obstacles in the way of appreciation or explanation than in the case of birds, which merely exchange one climate for another. Although more perhaps is known of the migrations of the salmon than of any other fish, there is still much in its life-history that remains a mystery.

To watch a silvery salmon leaping over the rapids and waterfalls of a Highland river is a sight as fascinating and absorbing to the lover of nature as to the sportsman. How easily these handsome fishes overcome all ordinary obstacles in their determined progress upstream! Yet the muscular effort entailed in jumping a height of nine or ten feet is certainly very considerable, particularly in taking a spring from so yielding a medium as water. Irresistible indeed is the instinct that impels a salmon to leave the spacious depths of the ocean to court the innumerable risks and dangers of a swift, narrow river with shallow reaches. The need of propagating the race is, however, stronger than any other instincts, and induces these fishes to become oblivious of all else in their overwhelming desire to reach the gravelly shallows of a mountain stream for the purpose of spawning. In spite of the disability of only possessing fins, the female salmon is able to scrape out a hollow in the gravel, in which the eggs are laid and carefully covered over with loose pebbles so as to escape the hostile attacks of freshwater shrimps or of the voracious larvæ of may-flies and of other insect enemies. At the same time, the interstices of the gravel permit of a thorough aëration of the eggs by the running water.

Just as swallows are known to return year after year to build their nests in the home of their birth, in like manner salmon, which have been marked by a metal stud

in a fin, are frequently identified subsequently in the very rivers where they spent their early life as the brownish trout-like "parr" or "samlet." This homing instinct on the part of a cold-blooded fish, is even more remarkable a feat of memory than in the case of a warm-blooded bird, which is so far above it, both in organisation and intelligence. In many respects migration is a far more formidable undertaking for a fish than for a bird, for the change from the fresh water of a river to the salt, bitter water of the sea must be a severe strain to the constitution of a creature breathing through such tender and delicate membranes as gills. As a matter of fact, the family shoals of yearling salmon or silvery "smolt" make a pause of a day or two, on meeting the tide, during their first journey down to the sea, in order to get accustomed to the change. In many cases there are laggards, which may remain in the river as long as three years before deciding on the momentous step of going downstream to the sea. As a rule, their sojourn in salt water is comparatively short, sometimes not more than ten weeks, when they return, after a very rapid increase in size, under the name of "grilse," for the purpose of spawning in the rivers of their birth. Variations in the times of migration are readily explained by the ascertained fact that at least a large proportion of salmon spawn only every alternate year. After spawning, the "spent" fish or "kelts" are in very poor condition, and need to stay four or five months in the sea to recruit their strength. Whilst at sea the salmon is a voracious feeder, and soon increases its weight; sand-eels appear to be its favourite victims, but the eggs of sea-urchins and crustaceans, and even whiting, haddock, and full-sized herrings fall victims to its insatiable appetite. The assertion is frequently and confidently made by sportsmen that the salmon during its ascent of rivers takes no food at all, but this appears to be a misconception, owing to the habit of the fish (like many others) of voiding the contents of its stomach, as soon as hooked or netted. As a matter of fact, the food of the salmon whilst in rivers consists of small, inconspicuous creatures, particularly of freshwater shrimps, easy of digestion. It would seem, moreover, hardly credible that the fish would rise readily to an artificial fly if it really abstained altogether from food of all description after leaving the sea.

The origin of the migratory habit in salmon has always been a source of much speculation. To begin with, it seems evident, in spite of some statements to the contrary, that the salmon must originally have been exclusively a freshwater fish, for not only the eggs but the young "parr" are readily killed by immersion in salt water. Experiments in Norway have shown that salmon as well as sea-trout can and do increase in size, and even breed in fresh water, without migrating to the sea, but their development is much slower. The common trout is well known to be entirely confined to fresh water, and represents the stay-at-home branch of the salmon tribe. In the second place, the real and determining cause of the salmon's migration to the sea is in all probability to be sought in the circumstance that freshwater

fishes which have become infected with fungus or external parasites can be cured by being placed in salt water and *vice versa* in the case of saltwater fishes. Now the spent salmon after spawning are not only very liable in their weakened condition to be attacked by the fungus of the salmon disease, but in addition have their gills almost invariably infested with a wormlike crustacean parasite, incorrectly called a maggot, from which they are only set free by the action of the strongly saline water of the sea. On the return journey the silvery, "fresh-run" salmon has become infested by a different but allied form of parasite or sea-louse, which is, in its turn, killed off in a few hours by the change to fresh water; but the fishes bear the scars of their unwelcome and insidious guests for some time afterwards.

Hence, in this instance, the habit of migration may plausibly be considered to have originated in the first place in the desire and necessity of the fish to free themselves from their parasites or from disease by a change, alternately from river to sea and from sea to river. At the same time the more abundant food-supply to be found in the sea must have been conducive to the great increase in size on the part of the salmon as compared with its less enterprising relative the trout, which is confined to the more uniform diet of small freshwater organisms. It is, however, quite conceivable that many other factors may have contributed to initiate the habit of migration, especially in the case of other wanderers such as sturgeons, eels or lampreys, and the true causes can only be arrived at by a long and patient study of their life-history in all its bearings.

A VOICE FROM THE MOORS.

THE bread of life must be shared, whether of the body or the soul.

All day the low-hung clouds had dropped
Their garnered fulness down,

and I had kept within the narrow bounds of my moorland lodging; but towards the time of sun-setting the rain ceased, and I climbed the long hill westward, having happy experience of the glories that may end a day of gloom. Reaching the crest, whence, across a world of blossoming heather, come in sight the far moors, stretching away to Lakeland, joy filled my heart, and words of praise. The sun was breaking from a roof of innumerable, level folds of cloud into a space of faintest tinted, storm-washed purity—a dazzling splendour. Wind came with it, and across the grey cloud-roof, and the deep zenith blue above, were blown wreaths and masses of swift-changing, breaking, golden vapour. Solitude and silence—except for the musical tinkle of falling water near at hand, and, from the valley, the deep continuous sound of gathered streams.

Glories upon glories hath our God prepared—for, turning eastward, to rest my dazzled eyes, on the horizon to the left, above the northern sea, was a glimpse of rainbow, mystic, wonderful, perfect in curve, perfect in colour; and, as I watched and longed for the rest of it, behold it came!—God's answer to man's pleading, giving beauty for ashes, the oil of joy for the spirit of heaviness; the arch of pro-

mise, speaking its age-long message of restoration and renewal, of continuance of the fair order of the year, of seed time and harvest and fruitful seasons; manifestation of the beauty that is at the heart of things, of the care of the Creator for the creature, the love of the Father for his child. Yea, doth He not give to every child a rainbow of his "very own"? Far across the irradiated purples and greens of the bogland, towards the centre of the vast arch where was piled a mass of cloud foam-white, that turned with the passing moments to gold and pink, stretched the shadow of me. I, with my wonderful human eyes and conscious soul, the atmosphere that clings about this whirling world, the great sun in heaven, and the Lord God together work this miracle of creation! "Blessed are the eyes that see the things that ye see." The moorland sheep lift their heads and gaze at me with some dim sense of wonder; but, for them and for countless other creatures, there is no rainbow, no sunset splendour, no glimmering crescent moon, no music, no ecstasy! These dearest gifts are reserved for the sons and daughters of the Lord Almighty.

When God at first made man,
Having a glass of blessings standing by,
Let us, said He, pour on him all we can;
Let the world's riches that dispersed lie
Contract into a span.
So strength first made a way,
Then beauty flowed

Homeward I turn, my longing soul satisfied,
my hungry soul fed!

THE MORAL ISSUES OF POOR LAW REFORM.

By MRS. SIDNEY WEBB.

THE present Poor Law system exists nominally and actually for one purpose only—the Relief of Destitution. An enlightened Board of Guardians may come to the conclusion that it is worth their while, both for the sake of economy and for the sake of saving the individuals concerned from the moral deterioration of pauperism, to try and prevent the occurrence of destitution instead of merely relieving it when it has occurred. But they have no power to act upon that conclusion or to initiate a new policy.* They are empowered to deal with destitution wherever and in whatever form it may present itself, and no matter what may be the cause,

* It is, indeed, often claimed that a wise Poor Law policy is or may be "preventive"; and the use of this word leads to misunderstanding. The so-called "preventive" policy of the Poor Law means always preventive of pauperism. Something is done or effected which obviates the person in question "coming on the rates"; his relations are induced to support him, a pension is obtained for him, or he is somehow or other persuaded not to apply for relief. But this does not necessarily mean, and often does not mean, that anything has been done to arrest the operation of the causes that are bringing the man to destitution—to stop the growth of an incipient disease, to reduce the amount of unemployment, to reform the condition of chronic underemployment by which he lives, to provide the training from neglect of which the child is suffering. The prevention of pauperism is thus not by any means the same thing as the prevention of destitution.

but beyond that they cannot go. They may treat the symptoms, but they must not attempt to prevent the occurrence of the disease itself.

Until there is actual and apparent destitution, until, for instance, the head of the family is too far gone with disease to get to his work, until his wife has proved herself incapable of supporting him, and until his children are beginning to suffer from want of food, the Guardians must stand aside and watch the whole family sink inch by inch down the steep incline that leads to the morass of pauperism, from which, as they know only too well, few who have once been immersed ever permanently escape. A little temporary help wisely tendered might have prevented the man's illness from becoming so serious that he could no longer go to work, and by keeping him on his feet, have saved the whole family from becoming a permanent burden on the rates; but such help would have been illegal, and the Guardians cannot, under present conditions, be blamed for withholding it.

In this short-sighted policy lies the cause of that widespread inefficiency and failure which led to the appointment of a Royal Commission to investigate the whole of our Poor Law system. The Majority and Minority Reports of that Commission agree that the object of the Poor Law should be to provide "preventive" and, where necessary, "restorative" treatment. They differ only as to how that object is to be attained. The Majority propose the continuance of a single and separate authority to deal with destitution in all its forms. We of the Minority propose to break up the Poor Law altogether and to transfer the care of each class of pauper to the existing specialised authority, which already deals with the non-destitute portion of that class. Thus the care of the children would pass to the Local Education Authority, the care of the sick to the Local Health Authority, the care of the feeble-minded to the Local Lunacy Authority, the care of the aged to the Local Pensions Authority, and the treatment of the able-bodied vagrant and the unemployed to a special National Authority. The Majority hold that destitution *per se* indicates the existence of a moral disease, or at least of some common "moral" attribute which must be dealt with by a single authority. Their proposals are founded on a belief that there is a problem common and peculiar to the whole range of destitution, demanding a common and peculiar method of dealing with it. We, of the Minority, on the other hand, hold that it is possible for persons to become destitute from a number of different causes, some moral, some physical, and some having nothing whatever to do with either the character or the physique of the individuals concerned. It is plain to us, therefore, that no single authority dealing with destitute persons as such can hope even to institute a policy of prevention, much less carry it to a successful conclusion. To prevent destitution we must deal with its causes instead of only with its symptoms; and since its causes are various the treatment must be accordingly differentiated. In our view, therefore, the policy of preventing destitution could never, under the Majority scheme, get beyond the realm of vague aspiration.

It has been urged by supporters of the Majority that, in proposing to treat the problem of destitution as one of sickness, or old age, or mental defect, or unemployment, or neglected childhood, we are ignoring the "moral factor." They suggest that by whatever road an individual may have come to destitution, the all-important factor in his condition is a defect of personal character; and that the essential need is for treatment of that defect by an Authority specially skilled in such work. In this suggestion there is no doubt a great deal of force, but it does not seem to be a valid criticism of the Minority proposals. It can only apply to such destitution as is caused by some failure of the bread winner of the family, and then only to his case alone. It is true that he should receive special treatment for his defect or weakness or lack, whatever it may be; and we have done our best to ensure that he shall receive it by proposing an elaborate scheme of training, and, where necessary, detention colonies for all such of the destitute as are able-bodied adults. But we are not prepared to admit that the same treatment would be either appropriate or wise for his children, nor in all probability for his wife—in neither of whom have we any ground for presuming the existence of any defect—nor for persons who are destitute through old age or illness or mental infirmity. To punish the children for the parent's defect by branding them as paupers is, we hold, not merely cruel but thoroughly bad economy, since it is calculated to increase the chances, already perhaps considerable, of their following in his footsteps and becoming like him, a burden on the community. The all important question in their case is their immediate removal from all unhealthy or demoralising influences in order that they may be trained to become industrious and self-respecting citizens. For the sick and mentally defective the paramount question must be their restoration to health and sanity, for until that is accomplished we cannot judge their moral characters, still less improve them. As for the aged, Parliament has already admitted the principle of the Minority policy by removing a large proportion from dependence upon the Destitution Authority; and we ask for nothing better than an extension of the existing pension scheme to all those who have not clearly forfeited their right to humane treatment in their closing years.

But the best answer to those who still prefer the plan of dealing with the destitute as a single class suffering from a common moral defect and calling for common treatment, is to refer them to the results of this policy in the past, to the typical institution of the English Poor Law, the General Mixed Workhouse. In every union throughout Great Britain and Ireland this is the chief, and often the only, institution to which the Guardians can commit the destitute persons for whom they have to provide. A casual inspection of any workhouse reveals the paupers herded together irrespective of age or character. Even where the internal segregation of the sexes is fairly complete, there remains an appalling mixture of young and old, good and bad, healthy and diseased. The worthy aged may be seen taking their meals in the same room with semi-criminal

vagrants; the comparatively innocent youth exchanging ideas with men who have sounded the depths of vice; and infants being nursed and tended by imbeciles. No separate bedrooms are to be found, nor even separate cubicles. In a female dormitory one may find occupying adjacent beds, the young servant out of a place and the prostitute recovering from disease, the respectable widow and the female tramp, the young mother come in to be confined and the noisy, and, perhaps, deformed imbecile, the paralytic, the senile, and the person suffering from epileptic fits. In the sick wards one may see even young children associated with any or all of these types.

It is true that in a number of the more populous unions there are separate institutions for children, but even here the conditions are often nearly as bad. The difficult task of keeping the Poor Law schools in an efficient state and finding competent teachers to undertake the training of the children is rendered next to impossible by the very fact of these institutions being under the Poor Law. The children of the "Ins-and-Outs" are the main source of trouble. With them the Poor Law fails altogether, simply because it is a Poor Law and therefore limited to dealing only with the destitute and at the period at which they are destitute. Every child has to be sent out of the school whenever the father chooses to demand his discharge from the workhouse, and so there is a constant stream of children of the very lowest class coming and going "like buckets on a dredging machine," turning their moral filth upon the other children for whom the Poor Law school is a permanent home.

It is not too much to say that all this is the natural and inevitable result of the policy of treating destitution as a single "moral" problem. The evils of the general Mixed Workhouse were recognised by the Poor Law Commissioners of 1834 as fully as they are recognised by the Majority to-day; the report of that year recommended its total abolition with no less emphasis; yet, let me repeat, it is still, in 1909, the chief institution of the Poor Law; and I venture to prophesy that as long as the theory of "a common defect and a common authority" is accepted, so long shall we have the General Mixed Workhouse with all its characteristic evils essentially unabated.

So far are we from ignoring the "moral factor," the question of the result on personal character, that to me indeed it is virtually the whole of the problem. But I am convinced that no Poor Law Authority, however designated, can ever deal with the "moral factor," simply because as a Poor Law Authority it is necessarily limited to dealing with destitution and cannot interfere at that incipient stage when destitution has not yet appeared and the moral disease is still curable. We of the Minority came decisively to the conclusion that it is impossible for us even to begin to deal successfully with personal character until we have abolished the Poor Law and dismissed the whole idea of relieving destitution, and until we go boldly for a definite policy of arresting *each separate cause of destitution* at the earliest possible stage. The drunkard, for instance, should be

dealt with, not as at present, when he has reduced his whole family to the verge of starvation and to the acceptance of Poor Relief, but at the very first moment at which it becomes apparent to the Education Authority that his children are being neglected or to the Public Health Authority that his wife is without needed medical attendance. Similarly with the breadwinner who is suffering from incipient phthisis or who has become unemployed; as soon as ever he begins to fail to fulfil any of his social duties he must receive appropriate treatment before the disease or the demoralisation has become incurable. It is, in fact, exactly because we think it impossible to isolate, still more to grapple with, the moral factor by any policy of merely relieving destitution, that we have turned away from the whole conception of the Poor Law.

Finally, let me say that after the most careful and exhaustive consideration and a great deal of consultation with practical administrators acquainted with all sides of the problem, we of the Minority have satisfied ourselves that even with our present imperfect human nature it is now possible for this nation, if it chooses, to drain once and for all, the morass of destitution which is a shame to us all—not of course so that no individual will ever fall, but so that no mass of individuals should, as at present, necessarily and inevitably be submerged. Will the nation choose? My readers can answer that question better than I, for it depends upon whether they are willing to do their part in reusing their fellow countrymen to a sense of their moral responsibility in the matter.

NOTE.—A National Committee to promote the break up of the Poor Law has been formed with offices at 5 and 6, Clement's Inn, Strand, W.C. All who are willing to help are asked to communicate with Mrs. Webb at that address.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

THE DRAMATIC CENSORSHIP.

SIR,—I am sorry to see that you are disposed to join in the cry for the abolition of the censorship of plays. The witnesses in this sense before the commission have been, almost without exception, dramatists, who seem, unfortunately, increasingly to wish to deal with the unwholesome and unsavoury aspects of life. On the other side are ranged an unbroken phalanx of theatrical managers with a variety of men of the world of position. I agree to the full with the Speaker's outspoken condemnation of the dramatist's agitation. No one who enjoys a good play, and is at all familiar with the conditions existing in the theatrical world, can doubt that a firm hand is needed over the productions at theatres and music-halls. As several witnesses have remarked, the complaint should rather be that the control has not been sufficiently exercised, rather than that it has been too much used.

ALFRED WILSON,

2, Ella-road, Crouch Hill, N.

"GOING HALVES."

SIR,—About once in every week someone comes forward with the suggestion for remedying social evils put forward by E. P. B. in your last issue. It is so simple, and so obvious, and so appealing to one's sympathies that it never fails to secure attention and a momentary approval. If it could be shown to be feasible, there are ten thousand rich people, and many others among the comfortable, who would be willing to enter upon that course. Social sympathies have now become worked up to a such a height that the country is ripe for a new Franciscan movement, or any wholesale movement of abnegation and voluntary equalisation of possessions. All that is now wanted is to show how the thing can be done.

But can it be done? Where is the money to go? When we have relinquished half, how is the half to be communicated to the other person who at present is destitute?

Almsgiving, or direct bestowal, is cursed. It is twice cursed. It curseth him that gives and him that takes. And, upon a careful survey of possible channels for our giving, there is only one direction in which gifts do quite as much good as harm—the hospitals and medical charities. But the hospitals and medical charities do not meet the need of which E. P. B. is thinking, for they are designed to mitigate the results of our social evils; they do not touch the causes of the "one-fourth" of the population's being still underclothed, underhoused and underfed.

E. P. B. suggests that we should cut down the expenses that are incurred for the sake of social distinction. Will he be so good as to point out how this will give increased employment? He wants the Socialists to commence. But surely he ought to say what he wants us to do. Socialists used to be ridiculed because it was supposed they wanted to divide everything up. Now they are scolded precisely because they don't attempt this folly. Socialists are people who have thought out the causes of social evil, and who therefore can see what are the remedies. They believe in an ordered development of social forces in place of our present haphazard, hand-to-mouth muddle. They think that society as a whole should consciously arrange its own life, instead of leaving things to the hit-and-miss of speculators and private profit makers. When Jesus says to the young man, "Sell all that thou hast, and give to the poor," they say, "Yes, it can be done; but not in the way the young man might have done it in that day, had he been willing. But it can be done collectively. Then we can give *all*, to *all*." Has E. P. B. any other plan? I do not say that there can be no other plan. It is conceivable that a situation may arise in which it will be possible for a great, concerted, voluntary movement of surrender to co-operate with some big advance simultaneously made by the State. Some serious deadlock in the progress of affairs might be overcome in this way. If E. P. B. has the notion of effecting this, and can show us how to do it, he has the future in the hollow of his hands.

Hull, August 30. W. WHITAKER.

BOOKS AND REVIEWS.

THE TOWN-PLANNING PROBLEM.*

YEAR by year the old policy of *laissez faire* in things social is being undermined. More and more does the community insist that public interests are not always well served when a free hand is given to the individual, and more and more does the individual find that his operations are controlled and regulated. The shopkeeper and the factory owner are forced to conduct their businesses, not as they please, but within the limits laid down by the Factory Acts, the Public Health Acts, &c. So, too, the builder is not permitted to do as he chooses; his walls must be of strengths, his rooms of heights, and his joists and beams of thicknesses, which are prescribed by regulation. On all sides this tendency to insist on the over-riding importance of public as against private interests is manifest.

And now we are about to see a further limitation imposed upon builders and estate owners—in the interest of the community. Hitherto, estate after estate on the fringes of our towns has been "developed"—that is, it has been transformed from a pleasant expanse of fields, copse and woodland, into a maze of streets, usually as closely built up as the building regulations of the district permitted. Rarely is there any sign of thought for the future. Roads and streets which must become main thoroughfares, with heavy traffic passing along them, are laid out so narrow that they soon become congested. Acre after acre is built over, and never a yard of open playground or garden left for the children and women who live in the houses. So casual, indeed, has the growth of our towns been, so little have we looked ahead, that it is no uncommon thing to find huge modern suburbs where sites for the necessary schools, libraries, baths, and other public conveniences have to be obtained by the local authorities in the form of built on areas, thus enormously increasing the cost of providing these essentials.

The idea of town-planning, which is now about to be applied to England, thanks to Mr. John Burns, has for long been a feature in the management of Continental towns. In Prussia, the enabling legislation was passed so long ago as 1876, though most of the town-planning schemes now in operation are of considerably more recent date. There is no similar legislation of general application in France, but even to a casual visitor the practice of town-planning by French municipal authorities is patent. And so in Belgium, in Austria, in Italy, Denmark, Holland and elsewhere—practically in all European countries, and to a considerable extent in the modern towns and cities of the United States—control of the growing town and, may we add, of the changing old town is carefully exercised, not merely with a view to safeguarding health or securing the requirements of traffic, but also to providing a worthy and dignified and often beautiful setting for the communal life.

* "Town Planning: Past, Present, and Possible." By H. Inigo Triggs. London: Methuen & Co. Pp. 334, w. h. illustrations, 15s. net.

The subject is so new in England that literature—in English—scarcely exists, and a warm welcome must therefore be given to the handsome volume which Mr. Inigo Triggs has produced. It will be a thousand pities if the powers, which local authorities will possess under Mr. Burns' Bill, are badly used, and of this there is grave danger, unless all aspects of the problems are clearly kept in mind. Rule-of-thumb methods will not serve; the best and wisest counsels will be needed. And, although no one will advocate the slavish reproduction of what is suitable for Germany or France, but alien to English ideas, yet every thoughtful person will admit that careful study of what has been done in Continental cities is the surest and safest way of preparing for the work to be done at home. It is in this respect that the work of Mr. Triggs is most valuable. He does not exhaust the subject; indeed one rises from reading his book almost overwhelmed with the vastness of the issues raised. New problems of municipal administration, or rather old problems in a new connection, at once jump into prominence. Difficult problems of balancing the respective claims of health, of business and of art make their appearance, and one foresees that this is but the first of many treatises, which will gradually appear here as they have done in Germany and France.

What Mr. Triggs has done, he has done well. With infinite care and a wealth of illustration he analyses the types of towns which have been laid out at one time or another, showing that the haphazard development of our time is a comparatively recent phenomenon. Ancient cities were laid out on a carefully constructed plan, in which due account was taken of the needs of the population in regard to defence, to trading, and to health, and full use was made of the special features of the site. Such general plans fall into three groups, those where the lines are rectilinear, those in which the main lines radiate from a centre, and those in which the two preceding forms are combined. It appears from the illustrations which Mr. Triggs gives that, even in towns where there is no evidence of the making of a general plan, the natural lines of development tended in one or other of these directions. Where the town is small no great harm may be done by irregular planning, but as the area covered by the town increases, the inconvenience to traffic, the injury to health, and the loss of æsthetic factors also increase, if there is no general scheme of development.

In constructing a town plan, the first matter to be considered is the street system. Towns are business centres, of which the streets are the channels through which the essential traffic flows. The street system has, therefore, to be primarily adapted to meet the traffic needs of the locality. As Mr. Triggs rightly points out, our lack of foresight in this matter costs the community huge sums of money every year. Day after day in our towns one sees the whole traffic held up time after time, and in the aggregate the minutes lost in this way—and consequently the money—reaches an alarming total. These delays to the traffic stream arise from badly contrived crossings of the main

lines, from streets which are too narrow, and from our persistence in allowing traffic, moving at all speeds, to use the same thoroughfare. The introduction of electric trams and the increasing number of rapidly-moving motor vehicles in our streets are making this problem not only one of business convenience, but even a matter of the protection of human life. The maker of a town plan must, therefore, take account of the existing and probable streams of traffic, and start by laying down streets which will be adequate for them. As these main lines will almost certainly run from the central area right to the outskirts of the town, there to lose themselves in the great highways, they will also serve another and important purpose. They will be channels along which the fresh, clean air of the country can move, and so provide for the ventilation of the streets and places of the town, from which, be it remembered, is drawn the air for our houses.

It would be out of place here to follow Mr. Triggs in the technical discussions of how these various requirements may be met. Those interested must refer to the book. All that we need do is to point out that the town plan does not end with the street. Open spaces, sites for public buildings and the like are necessities, and provision has to be made for them. Nor is that all. The spirit of man is consciously or unconsciously ever in quest of beauty. Our sordid towns have doubtless made many weary of the pursuit, with what weakening of idealism we are all too familiar. Part of our business must be to see that the towns of the future harbour beauty as the most welcome guest, and the town plan must therefore be tested in this sense as well as for its utility and its hygiene.

T. R. MARR.

JOSEPHINE E. BUTLER.*

A BEAUTIFUL face, after the portrait, of about 1852, by G. Richmond, A.R.A., reminding one in its delicate grace of the same artist's portrait of Mrs. Gaskell, stands as frontispiece to this autobiographical memoir of Mrs. Butler. There are also two later portraits from photographs included in the book, two of her husband, George Butler, who was for sixteen years Principal of the Liverpool College, and for the last eight years of his life a canon of Winchester. He died in 1890, she, who was nine years his junior, in 1906.

The beautiful face is a true index of a pure and very noble spirit, and we are thankful to be allowed, through the pages of this book, such intimate converse with one who did a great work in her day, manifestly in the power of a deep and very living religious faith. "Josephine Butler," says Professor Stuart, in his introduction, "was one of the great people of the world. In character, in work done, in influence on others, she was among that few great people who have moulded the course of things. The world is different because she

lived. Like most of the very great people of the world, she was extremely cosmopolitan. She belongs to all nations and to all time. The work she did, the people she influenced, prove this. Her *Voice in the Desert* has been translated into most languages of Europe, and has spoken like the voice of a compatriot to the people of every land. She was a great leader of men and women, and a skilful and intrepid general of the battles she fought. As an orator she touched the hearts of her hearers as no one else has done to whom I have listened. She aimed at a perfectly definite object, but round that object there gathered in her mind many others, all converging to the same end. She left behind her wherever she went new thoughts, and new aims, and new ideals." We are not prepared to object that Professor Stuart's estimate of Mrs. Butler's character and work is pitched too high. He worked with her devoutly for many years, and knows the deep significance of what she did. But if the great claims which his veneration and enthusiasm make for her are to be justified before the world, then this book must not be the final memoir of Josephine Butler. The authors have admirably accomplished what they set out to do, in letting the memoir tell its story for the most part in Mrs. Butler's own words. There are passages from her "Memoir of John Grey of Dilton" (her father), picturing their early home in the northern border country, and then from her "Recollections of George Butler," and "Personal Reminiscences of a Great Crusade," which, with passages from letters and pamphlets and speeches, record with brief connecting notes the progress of the successful struggle against the State Regulation of Vice. We follow her from one stage of the conflict to another, and hear her speak of it in such a way that her inmost heart is often revealed to us. Of her biography of "Catharine of Siena," from which this is one quotation, Mr. Gladstone said, writing to her husband: "It is evident that Mrs. Butler is on the level of her subject, and it is a very high level." Extracts from her more directly devotional writings also add a special interest to this book. But there ought now to be another "Life" written independently, telling more fully the story of the crusade to which she devoted her life, setting her more clearly in the midst of her fellow-workers, a book which might perhaps be in smaller compass, but would show the wider bearings of her work upon the moral and spiritual progress, not only of this country, but of all civilised lands, in which the spirit of a purer Christian faith and honourable manhood has to do battle with a gross materialism.

It was after the Butlers had moved from Cheltenham to Liverpool that her active work for friendless women, the victims of cruel vice, began. Earlier still, in the first years of their married life at Oxford, she had felt very keenly the cruel wrong, and before that had fought through her own silent battle of faith appalled by the miseries of the world. In Liverpool, sorrowing for the loss of an only daughter, she gave herself with a wonderful devotion to the service of others, and there are pictures in her vivid record which remain deeply engraven on her heart. Thus we

see this woman of noble refinement in the special wards of the workhouse infirmary, in her eager love sitting on the floor of "an immense gloomy vault" in the midst of some two hundred of these hapless women and girls, picking oakum with them and making friends, and then getting them to repeat familiar passages of Scripture and praying with them. Not content with thus going into their midst, she made a home for many of the girls, and even took one and another most pitiful case into her own home, with her husband's full consent and sympathy, and nursed them to the end. (See, especially, the record on pp. 64-69.) The chapter on Liverpool is altogether a very touching record, and the passion of her sympathy, of her faith and love, carried her on through many years of strenuous labour and ever-widening influence, in resistance against that "deadly poison," which, as she said at the beginning of the public agitation, she saw "working through the wholesale, systematic, and now legalised degradation of women." She had been an eager advocate of the higher education of women, and was in fact a pioneer, with Miss Clough and Professor Stuart, of the movement which led to the initiation of the University extension scheme; but when, in 1869, she fully realised the iniquity of the Contagious Diseases Acts, she felt it as a Divine call to devote her whole strength to that conflict.

It was on the last day of 1869, after the formation of the Ladies' National Association for Repeal, that their solemn protest against the Acts was published in the *Daily News*, signed by such women as Josephine Butler, Harriet Martineau, Mary Carpenter, Florence Nightingale, Agnes McLaren and Margaret Lucas (John Bright's sister). In 1883, a resolution against the Acts, moved by James Stansfield, was carried in the House of Commons, which led to their immediate suspension and final repeal three years later. Of the intervening years of conflict, of the excitement of the Colchester election, the experiences of a mission on the Continent, of the Geneva Congress of 1877, of impressive scenes connected with the Parliamentary struggle, there is much to be read in Mrs. Butler's record of profound and moving interest. One point incidentally comes out very clearly. These women, and many men with them, were deeply impressed in the course of this conflict with the urgency of the demand for Women's Suffrage (pp. 127 and 176).

In conclusion, we would call attention to the passage quoted on pp. 184-5, from "A Woman's Appeal to Women," issued by Mrs. Butler at the General Election of 1885. It is characteristic of the lofty spirit which pervaded all her public work. But, indeed, the whole book should be read, and its lessons very earnestly and prayerfully considered.

V. D. D.

SOCIAL SCIENCE AND SERVICE.*

THE Wesleyan Methodist Union for Social Service was founded in 1905. In

* "Josephine E. Butler: An Autobiographical Memoir." Edited by George W. and Lucy A. Johnson. With an Introduction by James Stuart, M.A., LL.D. Bristol: J. W. Arrowsmith. London: Simpkins, Marshall & Co. Pp. 318. 6s. net.

* Report of the Oxford Conference of the Wesleyan Methodist Union for Social Service for the consideration of Social Problems. Easter, 1909. 1s. net.

the brief period since that date, it has demonstrated the living power of enthusiasm which still exists in an organisation—at one time believed to have spent its force, and entered upon a declining period. The founders and promoters of this union now publish the papers and discussions at its first Summer School. It is an interesting volume fairly representative of the great social questions of the day—Unemployment, Temperance Reform, the Case of the Children, the Poor Law and its Reform, Economic Relations and their Moralisation.

The Rev. J. Scott Lidgett, as president, leads off with an excellent address. It helps us to measure the enormous strides which orthodoxy has made, and is making, to read the illuminating way in which the older doctrines are translated in this deliverance, into modern language, and bathed in the modern spirit. "The great experience of the grace of God in Christ turned the truth of God into the ideal of human conduct, fused faith and sympathy."—"The new sense of the union between God and man enveloped man in the fires of the Divine Love." "The worth and fulness of a man's life in God may be tested by the height and breadth of his ideals for man." "The worth of a principle is measured by what we are prepared to venture on its behalf. A principle is a principle of action."

Mr. Lidgett is as happy in his phrases and his epigrams on the political side of his subject, "Social Idealism: and the present distress join hand in hand in enlarging the functions of the State, not only as the guarantee of individual freedom, but also because of this and in order to it, as the instrument of universal co-operation." "The advance of public sentiment can be measured both by what it attempts through Government legislation, and also by the measures which are passed by universal consent." It is a characteristic touch that the president of the Wesleyan Methodist Conference sees in the passing of that portion of the Children's Charter which excludes children from public-houses, an act of penitence on the part of the House of Lords, for its rejection of the Licensing Bill.

Mr. Percy Alden is an acknowledged authority on unemployment, and it is, perhaps, too much to expect that his address should contain much new matter in addition to what he has already published. His diagnosis of the disease is clear and convincing, as was his book. The real question as Mr. Alden puts it, is, that it is "the relative inability of the wage earner to consume—that is undoubtedly the direct economic cause of much unemployment"; "even while the market is glutted, the poor are crying out for the very goods which have no sale." "How to make the real demand effective," that is the question, and Mr. Alden emphasises it. At present the wage earner "cannot supply his own needs or exchange his labour for that of others." He is the creature of a system over which he has absolutely no control. "The only possible remedy will be . . . to supply him with an alternative."

It is when he comes to discuss the alternative that we find Mr. Alden disappointing. How completely he puts the cart before the horse in discussing the question of decasualising labour. "Until

such labour has been decasualised," he says, "we cannot adequately deal with the chronically unemployed." If we were dealing with assorted produce—this method would no doubt be wise. But what is to become of men, their wives and families, who as casual labourers may earn from 12s. to 16s. a week, while they are being decasualised? If the available vacancies are all filled by men in full work earning their 24s. to 32s. weekly, what becomes of the rest—meantime—with nothing? The only way to decasualise labour is to find employment for the surplus, then casual labour will stop of itself, except that which is seasonal and inevitable. Mr. Alden admirably summarises the argument for afforestation—which the Report of the Royal Commission has brought before the public, but he underestimates the number of men for whom employment could be found in this new industry in Great Britain. The Royal Commission estimates the number at 90,000 in permanent employment, when their scheme is fully developed. Mr. Alden's estimate is 15,000 only.

Again, in dealing with the use of unemployed labour in agricultural or training colonies, we find Mr. Alden's conclusion most disappointing. His tribute to the value of such endeavours to bring together surplus labour and idle land are in some places clear and candid enough. "As to the value," he says, "of labour colonies for training unemployed men who are willing workers, but do not possess the necessary aptitude or skill, there can be no doubt." "Such a training farm would be most valuable." He rightly points out that the whole object of the Hollesley Bay Colony of the Central Unemployed Committee of London has been defeated by the opposition of Mr. John Burns, and yet he winds up with this lame and halting conclusion:—"While not hopeful that a large number of unemployed, either skilled or unskilled, could beusefully occupied on these training farms, I am convinced that they are essential to any complete treatment of the question"; he adds a valuable piece of experience, "I am also certain that these colonies must be graded to suit the various classes of men, and so linked up that it would be possible to pass a man from one to another." With his final conclusion, the present reviewer will not complain, but will rather thank him. "What is clear is that there is a plain moral obligation upon the State, so far as possible, to find employment for workers who cannot find it for themselves." "So far as possible," we suppose, refers to the willingness of the workers to take advantage of the offer, not surely to the capacity of the State to provide it.

The paper by Dr. Kerr on "The Child in Relation to the Home and to the State" is one of the most practical and valuable in the book. The information contained in it shows considerable experience and faculty of packing facts within a short space, which is consistent with a strict attention to the right proportion of the relation of the facts to one another. One extract must suffice to give readers a taste for more. "The work of the child-earner must cease. The work is quite unnecessary. It helps parents to have them 'addle a bit'—but somebody takes the profit, and that

profit is filched from the nation's capital. The anæmia of the half-timer is literally a toll of blood, and it is taken from the brightest and best of the children."

Miss Evelyn Bunting's paper on "The Education of Mothers" is hardly less valuable. Her call for new election cries is effective. "It's the mothers we want—our children must cost us more." The president enlivens the discussion in this paper by telling a story he had recently heard of a woman who said her husband was always attending meetings and singing "Hold the fort." She wished he would drop it, and hold the baby! It is very hopeful for the future of the race that Miss Bunting tells of a very successful school for fathers, as well as those for mothers. Miss Enid Brailsford's sketch of the City Guild of Help may be highly recommended to any who desire a brief account of the real objects and purposes of this philanthropic movement—old in principle, but new in the rapidity with which it has been organised in this country.

The closing session was occupied with three papers on "The Moralisation of Economic Relation." The papers of the two ministers, Revs. S. E. Keeble, and J. E. Rattenbury, are eloquent appeals not only for the infusion of morality into, but the control of spiritual ideals over, the economic relation between men and the impossibility for Christian men and women to be satisfied with anything less. The third paper by Mr. Charles E. Parker, the treasurer of the Bermondsey Settlement, is a thoughtful and able presentation of the individualist view, a statement of the difficulties which an honest thinker finds in the way of accepting a collectivist solution of social problems, which is well worth the attention of every socialist. It is difficult to quote from a closely reasoned and well connected line of argument. The close of the paper shows the fair spirit of the writer. "Individualism and collectivism ought to be complementary principles, and not conflicting. The strongest individualist will be bound to admit that there should be limits to individual action. In the same way collectivists will admit that collectivism has its limitations, and that the individual must be left free in certain spheres of life, especially in the realm of the home and family. With this admission on both sides, the only question is how much of the affairs of life should be governed collectively and how much individually?"

With which harmonious note we may end our notice of an inspiring volume.

R. R.

OLIVER WENDELL HOLMES. An Appreciation. By William Lawrence Schroeder, M.A. (Manchester). London: Philip Green. Pp. 128. 2s. net.

THE centenary of the birth of the genial "Autocrat" on August 29, is appropriately marked by the publication of a fresh appreciation of his work and character, and it was natural that the British and Foreign Unitarian Association, mindful of the place which Dr. Holmes occupied for fifty years in the life of Boston and in the dominant Unitarian fellowship of that city, should desire to take part in the celebration. The aim of Mr. Schroeder's book is "to indicate the literary and social

values" of its subject, "in the hope that many will be drawn to a closer appreciation of his services to literature, and of his influence in making for a healthy humanity and a reverential religious faith"; but to that end we wish that Mr. Schroeder had succeeded in giving a little more lifelike presentation of the delightful personality of Dr. Holmes, and for the sake of the uninstructed had told, however briefly, the story of his life. There is, indeed, a chronological table with a number of dates and names, to serve as a useful skeleton, and in the book itself are a number of fragmentary references, but even in the chapter on "Personality," we do not get much help towards making the dry bones live. The chapter on "Religion," which is much the longest, appears to us also the best, but this again would have been more interesting if the personal aspect of the matter had been more clearly brought out. It is, of course, perfectly right that Mr. Schroeder's "appreciation" should be tempered by criticism, but we do not find it always easy to harmonise the two. Dr. Holmes is presented to us as "an eminently healthy man with a wide outlook and practical ideals," "a Christian optimist, gifted with a literary power, whereby his optimism became a real influence in the world," "one of the wittiest and kindest men who ever breathed." "He won the regard of the finest minds in New England, and brought into subjection to his literary charm an innumerable host of readers on both sides of the Atlantic." "His life and writings are instinct with high thought and noble feeling, and the purity of his purpose is beyond praise." At the same time we are assured that "primarily, Holmes is an egotist," yet "the heart of him is sound, whatever the unfriendly critic may say of his vanity and snobbishness." Mr. Schroeder himself seems inclined to acquiesce to some extent in the charge of snobbishness, though it is difficult to see the consistency of this with other things he says of Dr. Holmes. He has a message for us of to-day, we are told, "which rings clear, and it may be somewhat thin against the rich bewildering music of modern symbolism and mystic spiritualism, but it is a message not the less needed to give distinction and clarity to our interpretation of life." His literary work is acknowledged to have many good qualities, including grace and tenderness and quaint humour, "but with all its virtue it lacks great passion, ideality, and spiritual genius." At the end of the chapter on "Reform" we read: "It would be stupid not to recognise that despite class prejudice, conservatism, and invincible egotism, the writings of Holmes predispose us to the love of our fellows and to the work for the regeneration of society. . . After all, the private virtues which the life and writings of Holmes illustrated, and the individualism for which he stood, are among the prime factors making for social reform." This rather confused criticism may be set down to the immaturity of a first book; and with experience Mr. Schroeder is likely to do much better work, especially if he will prune his style. Meanwhile we hope that the interest of the subject will draw many readers into closer companionship with one who has

long since proved himself, not only a very pleasant but a wise and helpful friend.

THE WISDOM OF SOLOMON. In the Revised Version. With Introduction and Notes by the Rev. J. A. F. Gregg, M.A. Cambridge University Press. 2s. 6d. net.

To the Cambridge Bible for Schools and Colleges, a series in which nearly all the books of the Old Testament, and all of the New Testament have now been issued, in over forty volumes, it is good news that some at least of the books of the Apocrypha are to be added. I. Maccabees is already on the list, and the Wisdom of Solomon is a most welcome addition. The text used is that of the Revised Version, and there is an admirably complete introduction as well as full notes. The page is uniform with that of the Old Testament series, in which the text of the Authorised Version has been used. We are glad to note that the issue of the books of the New Testament in the Revised Version is also proceeding. In this new series (1s. 6d. a volume) the page is somewhat smaller and there are fewer notes, the general editor remarking that the use of this version has to some extent superseded the need of annotation, so far as the meaning of words and phrases is concerned. Thus the two Epistles to the Corinthians go into one small volume, and Galatians and Romans into another. The Gospels and Acts (5 vols.) are also out.

PUBLICATIONS RECEIVED.

From MESSRS. H. R. ALLENSON:—"Inspiration." Prof. A. W. Momerie, M.A. 6d.
From T. FISHER UNWIN:—"The Birth of Modern Italy." Jessie White Mario. 12s. 6d.
Nineteenth Century, Contemporary, Light of Reason, Theologisch Tijdschrift.

MEETINGS AND SOCIETIES.

UNITARIANISM IN CANADA.

By FELIX TAYLOR.

At the invitation of the American Unitarian Association, I have been spending two months in Winnipeg in order to release Mr. Pratt for propagandist work in the Far West. On my way out I spent three weeks at Ottawa, taking services there on two Sundays in June. I think it may be of interest if I register some of the impressions I have gained of the state of things to-day and the prospects for the future. As to Ottawa, little need be said; it has an established congregation, with good church buildings and schools, and a full organisation. It is at present lacking a minister, and may find some difficulty in filling Mr. Casson's place. But there are many earnest people of good standing connected with it, and it is pretty certain to have a prosperous future. The settlement of Mr. Griffin at Montreal will not merely bring added life into the Unitarian Church there, but is sure to lead to a linking-up in bonds of religious fellowship of these two Eastern congregations which will be for the benefit of both. Toronto I have not yet visited, but hope to do so in a few days. Of the English Church in Winnipeg I can speak in terms of close intimacy, for during the past two months I have been visiting widely in its homes, and through that and the weekly services have learnt practically all there is to learn as to the present standing and future outlook of this movement. It will be known to some of my readers that a former attempt was made to establish a church here, and that it failed. That failure was due, in my opinion, to three causes. In the first place it was

never adequately financed, then it was crippled in this respect by the fears of depression following the land boom, and finally it suffered greatly from the mistaken idea that it could be best served by a Canadian. Winnipeg is the least Canadian of the cities I have visited, and so far as our own congregation is concerned, that is just the element it lacks. Except it be a child there is not, I believe, a native-born Canadian connected with it; it is purely British and American, the former being in the majority. And although there are many converts in the congregation, the bulk of its members have formerly belonged to Unitarian churches in the British Isles and America. They come from London, Birmingham, Liverpool, Manchester, Northampton, Belfast, Larne, and a score of other places; they gather in this church because they find there that which they have learned to love at home; if anything should prevent it being carried forward they would worship nowhere else. The same may be said also for the United States contingent. It becomes the plain duty of the two Associations to see that these services are carried on. They are being held at present in what is called a theatre—in reality it is a ten-cent. bioscope show. Its merits are that it is central, easily found and arrived at, and possessed of an excellent auditorium. Its demerits are manifold—it is the worst ventilated building I have ever spoken in, it is secured simply for the two Sunday hours at a rental of £10 a month, and its proprietors are almost aggressively unfriendly, so much so that it is sometimes difficult to find the way in on account of the flaming advertisements of their show, which are piled around it. And, of course, under the circumstances, it cannot be secured for any purpose during the week. It is of the first importance to the success of the church that some more fitting home should be secured. That is possible to-day—at a price; in a few years it will be no longer possible, save at a very much greater price. There is to be a great Industrial Exhibition in Winnipeg in 1912, and the land agents are making hay while the sun shines. If anything is to be done it should be done now; the land, at any rate, should be secured while some few vacant sites remain. If anything occurred later to prevent the erection of a building upon it, the enhanced value would meet all charges. Such a site could be obtained to-day for about £500 or £600.

What congregation is there at present to justify such a step? Mr. Pratt has secured, in six months, a list of more than one hundred heads of families, of which I have visited between thirty and forty. There is not a rich man among them—Winnipeg is not old enough to possess many such. But they are all of them religious and earnest, and most of them young, sending such children as are old enough to the Sunday school, and many of them attending the adult class themselves, in the good old North of England way. They are all eager for work—one has only to suggest a thing to have it carried out with alacrity. And they are doing their utmost to support the church—some of the poorest being almost extravagant in this respect—straining every effort to meet the somewhat heavy local expenses for rent, advertising, and the like. In my estimation they could afford to do very little towards building a church or securing a site, but I am absolutely convinced that they would strain their resources to show themselves worthy of any generosity extended to them.

In spite of the heat we have been experiencing here, and the absence of many families on holiday, the congregations for July have averaged between 40 and 50, which is about one half their size in the cooler months; the Sunday school has a very fair attendance, and the adult class which I have been conducting has averaged from 12 to 20, all being over 21 years of age. There is a men's club, and a women's auxiliary which meets fortnightly in the homes of its members. Altogether there is a strong and vigorous life everywhere displayed, and if Mr. Pratt can only be enabled to place this congregation in a suitable building of its own it ought to increase and prosper.

I have had an opportunity of hearing from Mr. Pratt the results of his propaganda. He has called at several towns between Winnipeg and the Pacific, and has found Unitarians in them all; later on he hopes to complete his tour, and has good hopes of being able to

report that Unitarianism has found its way into every large city in the West. He has met with a large amount of ignorance regarding us, and reports that, generally speaking, the theology of the West is about fifty years behind the times. He has established a lay centre at Lethbridge, which now advertises regular Sunday meetings, and expects that others will be formed later. But the most important need for the future seems to be that an attempt shall be made to secure regular services, and ultimately a church at either Victoria or Vancouver, or both. In New Westminster also, which is practically a suburb of Vancouver, he attracted large congregations, and it would seem that there might be room for us there. This planting of our standard on the Pacific coast is important. Quebec being so largely French Catholic is almost entirely out of the question, but with Montreal, Ottawa, Toronto, and Winnipeg provided for, there remains only that we establish ourselves in one of these Pacific coast cities in order that all of the chief centres in the Dominion may be provided for. And from these, by proper organisation of postal missions, lay centres, and other agencies, the growing needs of the lesser towns between may be adequately and efficiently met. Victoria is almost wholly English, Vancouver is half American and half English, New Westminster is a lumber and canning centre—only by actual experiment can it be determined which will give the best results; but that the experiment should be made, and made soon, seems to me beyond question. For this is distinctly a missionary enterprise to our own kith and kin.

I should like, in conclusion, to say one word to our British ministers and the secretaries of our British churches. We every one of us know that from time to time there have been many of our members who have left home for Canada. It would take but a very little effort for ministers and secretaries to discover their present addresses, and cost only one penny to send them on to the Rev. F. W. Pratt (his address is Quo Vadis Block, Winnipeg). He will be glad to write to them, to send them news, and to put them in touch with others of our way of thinking, who may be living quite near to them without either being aware of the other's existence. It would be a bit of good missionary work to do so.

THE UNITARIAN VAN MISSION.

THE Mission has had its share of the rough weather of the last week; almost a quarter of the meetings have been lost, and many more have suffered from rain and cold, with the result that the attendances have fluctuated very greatly in every district. In Wales, the van was held up for three successive nights; in Scotland the record should have been the same, if the tradition had not been proved by Mr. Russell's experience in Bannockburn, that the northerner is proof against water; at Walthamstow we read of a "musical evening" in lieu of a meeting, with Mr. Schroeder at the instrument, and a large and appreciative audience in the van; and from the Midlands comes the detail that owing to heavy rain no meeting was held, and that Mr. Talbot beguiled the tedium by distributing van literature in and about Ambergate. Under such circumstances the average attendance of 425 for the meetings which were held is distinctly good; but the oft-repeated tale is leaving us further and further behind the record of 1908, the wonderful year.

You may search in vain on most maps for Ogmores Vale, which is approached either from Nantymoel or Tynewydd, and here Rev. D. G. Rees has held two or three meetings prior to the departure of the van on a mountain journey for which the hauliers are asking three pounds, and of which, at the time of writing, we are anxiously waiting to hear that the passage has been successfully accomplished. In connection with the Welsh tour, it is interesting to note that since the visit of the van Rev. Simon Jones has held three open-air services on the sands at Swansea on Sunday evenings. So successful have these meetings proved that Mr. Jones is to continue the discussion of New Testament subjects at week night classes formed in response to a demand from young people who have attended. Mr. Jones also sends word that

a hundred shillings are being collected for the Mission, for which our thanks in anticipation.

The news from Scotland is as good as ever, and from Bannockburn come tidings of great meetings despite the efforts of a local paper to set pitfalls for the missionary, and the advice that obstructive tactics tried elsewhere should be used against the Mission on this interesting field.

The London meetings have been held at Walthamstow and Leytonstone and have provided much interesting matter during the week. At the former place, Rev. W. L. Schroeder was applauded, and at Leytonstone Rev. J. A. Pearson had very encouraging attendances. On the Sunday evening the address was delivered by Mr. Stephen Noel, who had also acted as chairman on other evenings. Prior to the meeting a large number of people gathered round the van, and attention was drawn to the affirmation posters which are hung at the sides of the van. These are the well-known statements of Unitarian belief by Revs. R. A. Armstrong and W. C. Bowie, and some contentious spirit was indignant that these gentlemen should be described as reverends. The objections were not altogether new, and have been dealt with in various ways, generally with the result of showing that the validity of orders in one communion is pretty much on a par with the validity of another. At Leytonstone this preliminary skirmish perhaps had an effect upon the size of the attendance at the main meeting which rose to the thousand, giving Mr. Noel, a great opportunity of which he was quick to take advantage, his address being listened to with close attention. The van stood in a good position in the Forest, and one evening this fact led to a protest and an allegation that the Mission occupied the site under false pretences. Mr. Barnes, however, treated the matter with some indifference, for he knew of an interview at the Guildhall with the Town Clerk of London, and of influential assistance, which had secured the necessary permission for the holding of the meetings at this particular spot.

The Midland meetings were at Ripley and Belper, Rev. F. H. Vaughan being missionary at the former, and Rev. W. A. Weatherall at the latter place. A Cheap Jack and his lady tried to steal one of Mr. Vaughan's meetings but the missionary held his own, and had his addresses punctuated with applause and a hearty vote of thanks on the last evening. The friends at Belper made careful preparations for the Mission even to the extent of arranging with the town band for an abbreviated programme, although they had occasion to complain that the understanding was not so carefully observed as might have been expected. The local friends entered into the spirit of the work, and not only in their own town, but also at Ripley, whither a number of them went by wagonette, they supported the Mission heartily. A collection in the church is also to be taken in aid of the funds. The Mission is indebted for this sympathy to the minister, Rev. A. L. Smith, who took part in many of the meetings, and with him on many occasions was his predecessor at Belper, Rev. J. K. Smith, who has helped the Mission in a very substantial way with several Sunday supplies. Mr. Weatherall's pulpit at Nantwich was filled by Rev. C. D. Badland, whose services, like those of Mr. Smith, have been freely placed at the disposal of the Mission for Sunday supplies during the summer. These two gentlemen especially, as well as many lay preachers, have helped the Mission very considerably in this important department of the work, and a number of the churches have relieved us of responsibility in this direction by arranging and bearing the cost of supplies during the time of their ministers' absence with the vans. Incidentally it may be mentioned that arrangements have to be made for some fifty or sixty preaching engagements during the season, and assistance in this direction has a big effect in lightening the expense of the Mission.

The note last week as to what would happen if all readers of the Mission report would send a shilling, has produced some half-dozen replies, including a parcel of *Young Days*, which are gratefully acknowledged.

Friends who have subscribed to the funds in previous seasons are urged to renew their contributions if possible before the end of the tour.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Walthamstow, August 23 to 25, two meetings, attendance 550; Leytonstone, August 26 to 29, four meetings, attendance 1,800.

MIDLANDS.—Ripley, August 23 to 25, three meetings, attendance 600; Belper, August 26 to 29, three meetings, attendance 950.

WALES.—Nantymoel, August 23 to 25, three nights, no meetings; Ogmores Vale, August 26 to 29, three meetings, attendance 1,060.

SCOTLAND.—Bannockburn, August 23, 24 and 26 to 28, four meetings, attendance 2,800; Camelon, August 25, attendance 450; Grange-mouth, August 29, afternoon, attendance 250; Falkirk, evening, attendance 700.

TOTALS.—August 23 to 29, twenty-two meetings, attendance 9,160; average 425.

Inquiries, subscriptions, &c., to Rev. Thos. P. Spedding, Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.

SCOTTISH VAN.

Rev. E. T. Russell reports: I had a series of very fine meetings at Bannockburn. The people showed intense interest in the subjects I dealt with, and many questions were asked. The old men told me they did not remember such large meetings ever being held in the village. Many of my hearers had a very serious difficulty: How could they get to heaven if they had no advocate with the Father? A few years ago Bannockburn was noted for its tartans and its carpets. To-day all its mills stand idle, or nearly so, and most of the men work in the coal pits. On Sunday I conducted the three meetings as usual. I am now at Cowie, which is practically a new village.

NEWS OF THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bradford.—During the vacancy in the pulpit at Chapel-lane Chapel, the Management Committee were fortunately able to arrange with the Rev. J. Page Hopps, of Little Portland-street, London, to conduct the services during last month. At the evening services Mr. Hopps gave a course of studies on "The Problem of the Age—God," as follows:—August 8, "The Vision of the Universal God." August 15, "Incarnations of God." August 22, "Some Modern Thoughts Concerning God and Man's Duty to Him." August 29, "God and a Future Life—a Rational and Humane View." Mr. Hopps' visit has aroused a great deal of interest. He has had crowded congregations, particularly at the evening services. The Rev. Mary A. Safford, of U.S.A., also preached for us on the morning of August 15, the Rev. J. Page Hopps taking the service for her. Her visit will linger long in the memory of those who were privileged to hear her on that occasion. The newly appointed minister will take up duties on October 1 next.

Guildford.—On Sunday last Mr. Ward tendered greetings from Bessill's-green, Brighton, Ditching, and Horsham churches, which he had visited during the holidays. Friends were present from Brighton and Walthamstow. The Social Questions Conference commence its meetings on Sunday, September 5, when Mr. Ward will speak on "Christianity and Labour," and recitals will be given by Miss Gertrude Watson, L.S.M.

Hastings.—The harvest festival in connection with the Hastings Free Christian Church was celebrated in a most fitting manner, the spirit of thankfulness, which is the essential characteristic of such occasions, being appropriately expressed in everything that went to make up the success of the services. It was to be found in the abundance and beauty of the decorations; in the fervent prayers; in the rendering of hymns of praise; and in the helpful and suggestive sermons preached by the minister, the Rev. S. Burrows. In the morning Mr. Burrows, speaking on Habakkuk

iii. 17, 18, alluded to the discouragement brought about by the recent unfavourable weather, but urged his hearers to find consolation in the hope which the prophets displayed. In the evening his utterances were equally inspiring, and contained an earnest appeal for the unity among Christian workers of all denominations. The musical part of the services were regrettably curtailed owing to the sudden illness of the organist, Mr. Thomson, but the floral and other seasonable embellishments were, perhaps, more attractive than in previous years. The beauty of the decorations reflect most creditably upon the artistic tastes of the ladies of the congregation, who undertook the work. The offertories were in aid of the Church Funds.

Ipswich.—The congregation at Friars-street Unitarian Church, Ipswich, have been extremely fortunate in securing the services of the Rev. Franklin C. Southworth, Principal of Meadville College, Penn., U.S.A., who preached morning and evening on August 22 and 29. The congregations increased at each service, until the grand old church was well filled at the last excepting the galleries, which hold a considerable number of people. In the last sermon of the series on "The Church of the Living God," the Ideal Liberal Church (of which the preacher admitted the Unitarians as only an infinitesimal portion) was portrayed. The sermon was both optimistic and inspiring. A special feature of all the discourses was the prominence given to the spirit and teaching of Jesus.

Manchester: Broughton Unitarian Free Church.—On Monday evening last a soirée was held at this church, when the Rev. H. Dawtrey, B.A., took his farewell of the congregation on the completion of his three years' ministry. During the evening Mr. Horner, the chairman of the Church Committee, in a very felicitous speech spoke of Mr. Dawtrey's capabilities and the high estimate of his character held by the members of the congregation, and hoped that the watch which would be presented to him that evening would record for him many prosperous and happy years. The presentation was then made to him by Miss Aston, the Senior lady member of the congregation, of a gold watch and chain, subscribed for by the members of the church and school, the inscription reading: "Presented to the Rev. Henry Dawtrey, B.A., from the members of the Broughton Unitarian Church and School as a token of their esteem and regard, August 30, 1909." Mr. Dawtrey in his reply spoke of the pleasant recollections he would always have of the associations he had had with the members of the church and school, and was especially pleased to see that the school was represented in the presentation, as the school had always had a warm corner in his heart; and as a watchword he would say to them all, "Watch ye, quit ye like men, be strong." The lady Sunday-school workers had the previous Wednesday evening presented to Miss Dawtrey a gold necklace and pendant.

Scarborough.—The thirty-second anniversary of the Westborough Church was celebrated on Sunday last. The Rev. Charles Hargrove, M.A., of Leeds, was the preacher and took for his morning subject Tennyson's "Akbar's Dream," and in the evening gave an interesting and effective discourse on Longfellow's "Excelsior," which he treated as a parable. There were good congregations, especially at the evening service.

Southampton: Church of the Saviour.—The Sunday-school scholars and Band of Hope members had their summer excursion on Wednesday of last week, when they were taken in boats to Cracknore Hard, and after having tea at the interesting old Manor Farm at Marchwood, they spent a pleasant afternoon and evening in one of the meadows. Quite recently the church members had a picnic at Brockenhurst, and in spite of rather unfavourable weather, over thirty friends attended.

NOTES AND JOTTINGS.

It is officially announced that the Lords Commissioners of the Treasury have appointed Mr. Charles John Holmes, M.A., Slade Professor of Fine Art, in the University of Oxford, to be director, keeper, and secretary of the

National Portrait Gallery, in succession to Mr. Lionel Crust, M.V.O., who is retiring at the end of the month.

THE Rev. R. J. Campbell is announced to resume his ministry at the City Temple on Sunday, when he will preach at both the morning and evening service.

A WRITER in the *Westminster Gazette* records the interesting fact that Mr. Robert Greenwood, who has just died near Blackley, was one of the few persons with memories of the home life of the Brontë sisters. Born in 1836, within a few yards of the old church of Haworth, he was familiar with the Brontë surroundings from early boyhood. As a member of Charlotte Brontë's class at the Sunday-school, he could recall with distinctness the appearance and shy, quiet manner of the authoress of "Jane Eyre." Among the many pictures in his memory two stood out with especial clearness—that of the three sisters wending their way by "a little and a lone green lane" towards their loved moors, and the other of Charlotte busily scribbling among the bushes in the old parsonage garden.

THE following brief telegram from Copenhagen on Wednesday announced the discovery of the North Pole:—"The Danish Government steamer *Hans Egede* to-day passed Lerwick, Shetland Islands, on her return from Greenland. The captain telegraphs that he has on board Dr. Cook, the leader of the American North Pole Expedition, who states that he reached the North Pole on April 21, 1908. Dr. Cook returned to the Greenland colony of Upernavik in May of this year. The *Hans Egede* is due to reach Copenhagen on Saturday next." This was followed by a confirming Reuter telegram which stated:—"Cook arrived in May, 1909, at Upernavik from Cape York. The Eskimos at York confirm the truth of Cook's journey." From the meagre details to hand it appears to have been a lonely and practically unaided feat. "As it seems to have been a one-man dash it is all the more admirable," Lieutenant Shackleton remarked on hearing the news. "If I remember rightly Dr. Cook went north on a whaler, and not with an organised expedition. Finally, he was left with only one companion, who returned to civilisation in the store boat of the Peary expedition. Whether Dr. Cook had any Eskimo or dogs with him after that I don't know, but when his last companion left him he was between 500 and 600 miles from the Pole."

THE *Daily News* gives the following interesting particulars of Dr. Cook's career. Dr. Cook was born near New York on June 10, 1865, being the son of a physician. Originally the name of his family was Koch. After being educated at Brooklyn, he graduated at the University of New York in 1890, and took his medical degree in the same year. A year later he accompanied Peary on his Arctic expedition as surgeon, and in 1897-9 he served in a similar capacity on the Belgian Antarctic Expedition. For his work in connection with the latter venture he was decorated with the Order of Leopold and received the gold medal of the Royal Society of Belgium. Subsequently he attracted considerable attention as the leader of the first expedition to make the ascent of Mount McKinley in Alaska. A first attempt in 1903 ended in failure, but in 1906 Dr. Cook renewed his attack on the mountain, and succeeded in reaching the summit of the highest peak, which rises to an altitude of 20,390 feet, and is believed to be the loftiest peak on the North American Continent. Dr. Cook is the author of many excellent books and articles, one of the most notable of which was a contribution to the *Medical Record* on "Some Physical Effects of Arctic Cold, Darkness, and Light."

DINAS HEAD, off which the *Mauretania* anchored on Monday in the new experiment of the Cunard Line, says the *Westminster Gazette*, is a majestic promontory with bold, precipitous cliffs, and forms the northern horn of Fishguard Bay. The ledges on the western side are a favourite breeding-place for seabirds, and formerly furnished one of the few Welsh homes of the

peregrine falcon. On the summit, which is separated from the mainland by a broad en-trenchment, there are, or were some years ago the last remaining wild goats in the British Isles. Sea anglers who watch the tides and weather will find this picturesque headland one of the best fishing-grounds on the Pembroke-shire coast for bass and pollack.

WE are informed that a demonstration against the Congo régime by the Christian forces in and around London will be held on Nov. 19, in the Queen's Hall, the speakers at present arranged being his Grace the Archbishop of Canterbury, who will preside, Dr. Clifford, the Lord Bishop of Oxford, Rev. C. Silvester Horne and Dr. Scott Lidgett, supported by a large number of Bishops, Free Church leaders, and other prominent ecclesiastics. All Christian organisations are associated with this movement. It is confidently expected that the Queen's Hall will prove inadequate, but preliminary arrangements are being made for inevitable "overflow meetings." Request for reserved seats and offers of financial assistance may be forwarded to the Hon. Treasurer, Travers Buxton, Esq., M.A., 51, Denison House, Vauxhall Bridge-road, London, S.W. This movement is not confined to the metropolis, similar demonstrations will be held in all the leading cities throughout the Kingdom, the object being to voice the national determination that before the close of the year the organised system of slavery set up in the Congo territories shall be brought to an end.

THE draft programme of the Autumnal Assembly of the Congregational Union of England and Wales includes some attractive and practical features. The meetings begin at Sheffield on Monday, October 11, when Rev. W. S. Houghton, of Edgbaston, preaches the Union sermon in Victoria Hall, and later the temperance meeting is held in the same hall, with the chairman of the Union in the chair, and the Lord Advocate for Scotland (Rt. Hon. Alexander Ure, K.C., M.P.) among the speakers. The chairman's address will be delivered on Tuesday morning, and will be followed with addresses by Dr. Garvie on "Calvin as Theologian," and by Rev. G. E. Cheeseman (Huyton) on "Calvin as Social Reformer." The Council will meet in the afternoon, and the same afternoon there is to be a demonstration of primary methods by Misses Huntley and Laphorn in Montgomery Hall. The Lord Mayor gives an evening reception, and the day finishes with a Central Fund public meeting with Rev. W. Hardy Harwood and Mr. George Nicholls, M.P., as speakers. On Wednesday Rev. H. Elvet Lewis, M.A., conducts a nine o'clock communion service. At the morning session Rev. Arthur Hallack, M.A., of Worcester, is to read a paper on "How to Organise a Brotherhood," to be followed by another paper on "How to make the Brotherhood Movement a Source of Strength to the Church." The Church Aid Society is organising an afternoon conference on Lay Preaching, presided over by Dr. Horton, with a paper by Mr. W. J. Adams (Manchester) on "Lay Preachers: How to get and how to train them." Simultaneously a theological conference will be held, to be opened with a paper by Dr. Forsyth on "Modernism, Home and Foreign," and another conference on "The Business Side of Church Life," is to be opened by Mr. E. L. Lane, J.P. (Bournemouth). Miss Huntley is to conduct a Teachers' Training and Preparation Class, and the local L.M.S. directors are to give a reception. The evening is given up to the L.M.S. valedictory meeting. On Thursday, at the closing session of the Union, the Council report will be presented, and Mr. Stephen Paget, M.A., F.R.C.S., and Dr. Horton will deliver addresses on "Christian Science." Mr. Silvester Horne will preach the L.M.S. sermon in the afternoon; there will be a sectional meeting on "The Poor-law Report," opened by Mr. Sidney Webb; and Misses Huntley and Laphorn will give another demonstration. In the evening there will be competing attractions in the shape of the Colonial Missionary Society meeting, with Sir Robert W. Perks, M.P., in the chair, and Mr. W. E. Harvey, M.P., among the speakers; and the Young Congregationalists' Demonstra-

tion, with Rev. J. D. Jones in the chair, and Rev. Fred Hibbert and Mr. J. Lewis Paton, M.A., as speakers.

DR. FRANK PERCEVAL, superintendent of Prestwich Asylum, in his annual report, says that the usual causes of worry, overwork, and drink were given by relatives, or elicited after admission, for the condition of the patients admitted to the asylum. These and many more may, and probably do, act as exciting causes in numerous cases. There are few things that have not been named at one time or another as a cause of insanity, from changes in the moon down to perverted ideas of religion. The actual conditions at present existing conducive to the production of weaklings subject to insanity are not far to seek. This country, and other countries, have become dominated by a system of commercialism by which wealth and power are so unevenly distributed that for thousands of persons permission to live, even on the borders of starvation, is only granted upon conditions of labour compared to which the lot of the old negro slave was princely. The greatness of a nation now is judged by the amount of its exports and imports rather than the happiness and welfare of its people. And so we have little children working in the factories, and women, to get back to work, neglecting their duties of motherhood, for which alone they were created. The inevitable result is the production of a large proportion of the candidates for the asylums.

DR. PERCEVAL adds that he should like to say with regard to drink, of which they heard and saw so much, that he feels convinced, and the conviction has been growing upon him for years, that poverty is the great cause of alcoholic intemperance. Speaking of the need for a suitable convalescent home on the coast, Dr. Perceval says a certain number of cases reach a certain point in an asylum, and there they stop. There is something wanted that they cannot be given. The sickly man who must immediately seek work, the delicate young mother who has to take up at once the full household cares and duties of the hard-working poor, the anemic domestic servant compelled to get a place as quickly as possible, and many other cases are constantly coming under his notice. A suitable convalescent home on the coast might convert them into permanent recoveries instead of swelling the list of recurrences.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 4, 1909.